# PERSECUTION
IMPEACHED,
As a TRAYTOR againſt GOD, His LAWS and GOVERNMENT;
And the Cauſe of the Antient MARTYRS *Vindidicated*, againſt the Cruelty inflicted upon them by the *Papiſts* in former dayes.

Being a BRIEF

# ANSWER
To a BOOK, called

# Semper Iidem;

Or, A Parallel of *PHANATICKS*, &c.

Lately Publiſhed by a *Nameleſs Author*.

Wherein is contained a Relation of the *Martyrdom* of many ſuch as *diſſented* from, and *oppoſed* the Church of *Rome*; who are in the ſaid Book villified and reproached, by the name and term of *ANTIENT PHANATICKS*.

And this is ſent forth as an *Anſwer* thereunto, to *purſue* it, *apprehend* it, and *condemn* it, as a Pamphlet of Calumnies and Slanders againſt the *Proteſtants*, both of former and preſent dayes; who are all of them *ſcorned* in the ſaid Book, The one as *Antient*, and the other as *Modern Phanaticks*.

Which is ſent abroad as a *Warning* to *England*, to beware of the Spirit of the *Church of Rome*, leſt it exalt it ſelf in *Cruel Perſecution* againſt the *Proteſtants*, and all that differ from it; Elidad Baanah. Publiſhed for that end, by *Robert Wilſon*.

*London*, Printed for *R. W.* in *Martins Le Grand*, 1661.

HARVARD COLLEGE LIBRARY
GIFT OF
HAVERFORD COLLEGE LIBRARY
MAY 21 1936

# PERSECUTION Impeached, *as a Traytor against GOD, His Laws and Government: And the Cause of the* Ancient MARTYRS vindicated, *against the Cruelty inflicted upon them by the* Papists *in former dayes.*

HOw great and miserable hath been that *Darkness* and *Ignorance*, which hath overspread the Nations and Kingdoms of the World since the Apostles dayes! And how manifold is *that Error* into which many have been fallen, even as into *a Snare of destruction!* And how woful is that *Strife*, *Division* and *Contention* about Religion that hath highly abounded among the Christian People! (so called) For the whole *Christendom* have been divided and in opposition one part against another about the *true God* and *his Worship*, and concerning the *knowledge* of *Salvation* by *Jesus Christ*; And *divers kinds* of *Religion*, *Church-Government*, and *Practices* of *Ordinances*, of *Faith* and *Worship* have been extant in the World; and *Nations* and *Countries* have been all in *Division*, *Strife* and *Contention* about these matters, and have been also *persecuting* one another violently unto *Bonds* and *Death*, for and because of *difference in judgment* and *practice* concerning *Spiritual things*, Papists against Protestants, and Protestants against Papists, and *one sort* of Christians (so called) against *another*, and the men of such a *Judgment*, and *Faith*, and *Way* of Religion, have been *persecuting* and seeking *to destroy all* that have been *contrary minded* to them; And thus have been the *woful Divisions* and *evil Effects* thereof in the World among Christians, about *Faith* and *Worship*, and *Religious matters*; and this hath come to pass, because of the *Spirit of Error* and *Darkness* that hath possessed the minds of men since the falling away from the Truth, as it was once manifest among the *Apostles*; And thus it is come to pass, because of the *erring* from the *Spirit of God*, and because that hath been wanting amongst men, therefore have people been *divers*, and *divided* about matters of Religion, each *one sort* fol-

following their own *Inventions* and *Traditions* of men, and also *persecuting* one another, and *killing* and *imprisoning* one another because of the same; and all this, because the *Spirit of Truth* hath not dwelt *in the hearts* of Christians, as it did in the *Apostles*, nor led, guided and taught them in *true unity* and *fellowship* as it did the *true Christians* in the dayes of old; And while the Spirit of Christ hath been wanting, and is not received into the heart, to *mortifie*, *guide*, *rule* and *teach* in all the wayes of God, and the whole exercise of Religion and Duty towards Him; and while there is any kind of *imposing* and *forcing* of *Religion* by *Laws* of men, upon *penalties* and *forfeitures*, and setting up *Worship* and *Church-Government* by that means, and in that way, without the *immediate Teachings* of the Spirit of Christ *in the Conscience*, I say, while this hath been, and is continued, nothing but *Division*, *Strife*, *Contention*, *Persecution*, and Nations and Peoples *destroying* one another *about Religion*, hath been, is, or can be in the World amongst Christians.

And of this same (to wit) of **Division** and **Contention** *about Religion*, with the enmity of such as are so *divided one against another*, to the persecuting and killing one of another that are contrary-minded, as it hath been brought forth in the World for Generations past, we have here a sufficient large Testimony, lately published in a Book called *Semper Iidem*, or *a Parallel of Phanaticks*, *&c.* wherein is made mention of what *Strife* and *Contention* there hath been in *former dayes* among the *false Christians*, and how they have *cruelly persecuted*, *burned* and *destroyed* one another *in this Cause*, only for and because of the *difference in matters of Judgment* and *Religious things*; and these *Persecutions* and *Cruelties* effected contrary to the Example of Christ and his Doctrine, who hath exhorted to *Love* and *Peace*, and not to *kill* and *destroy*; and that a man should *love his Enemies*, and not *kill* and *destroy* them: contrary to which Doctrine the false Christians of all kinds have *walked* and *acted* since the days of the Apostles, who have been *Apostatized* and fallen from the *very life and power of Godliness*, as held among the *Primitive Saints*, into *forms* and *empty shadows*, being all in *strife* one with another about such things, and have wanted the Spirit of Christ which should have *led* and *guided* into *all Truth*, and exercised

them

them in the *true Worſhip* of the *true* and *living God*, who is a **Spirit**, and *is only truly worſhipped* in **Spirit and Truth**; but out of *this Spirit* and *Spiritual Worſhip* the falſe Chriſtians have been *erred*, and ſo all *divided* and in *contention* as aforeſaid, and *perſecuting* one another becauſe thereof, each *one ſort* juſtifying their *own way* as right, and condemning that which hath differed as the *wrong*, and all as *Heretick*s, that have been otherwiſe minded.

But as concerning the ſaid Book *Semper Iidem, &c.* I would gladly *animadvert* ſomething concerning it, and do intend to write a few things by way of *anſwer* thereunto, and this is the preſent occaſion of my preſent work; for having met with the ſaid *Pamphlet*, and peruſing of it, I found *divers Conſiderations* on my ſpirit to ſend forth *in anſwer*, to purſue the ſaid *Semper Iidem*, up and down the World, till it return again unto the place from whence it came, (to wit) unto the *bottomleſs Pit*, out of which it lately aroſe; and in reading the ſame Book, I have principally obſerved the *miſchievous end* and ſecret *evil intents* of the *nameleſs Author*, more than the matter it ſelf contained; and though the *Author* be *nameleſs*, yet is his *nature* and *ſpirit* known by his Book; and for what end *he hath concealed his Name*, I know not, except he was *aſhamed* of his work, and durſt not authorize his Matter by his Name; but however the *ſpirit*, *end* & *intent* of the ſaid *nameles perſon* is perceived and known, as much as any Tree can be diſtinguiſhed by its Fruit, and he is of an *envious diſpoſition* of heart, and of *malicious countenance*, and in nature and ſtock of the very deſcent of *Cain*: for his ſpirit is of an evil conſtitution, *hot* and *fiery*, and inclinable *to deſtroy all that are not like-minded with himſelf* in the judgment of Religious matters, and his *proceedings*, and the *end* of his work, is of an *intent* and *purpoſe* wicked enough, if every *Effect* anſwer the *Cauſe* appearing, and be not diverted from the end propoſed by the Author; and this I find by *Calculation* of his *Birth*, and the *temper* of his *Spirit*, and of the *Time* wherein his Book is *publiſhed*, and by the *cauſe* and *end*, and *intent* of the *matter* and *manner* of it, and by the *effect* that would follow, if the Author's *Aim* and *Purpoſe* were fulfilled: By all which I muſt in true Judgment conclude from the *appearance*, *diſpoſition*, *temper*,

*temper* and *constitution* of the spirit of the man, and from all *Causes* and *Effects* pertaining to the said *Semper Idem*, That the Author thereof is indeed *chiefly a Member of the Church of Rome* (to wit) *mostly a* **down-right Papist**, holding forth the *Principles* of *Antichrist*, in perfect *form* and *manner*, for the perfect *End* and *Cause* of *Persecution*, even **burning again in Smithfield** and *elsewhere*, and **killing** and **destroying** even *all sorts* of people under the scurrilous reproachful name of *Phanaticks*, that are in judgment and practice of Profession, contrary to this man's way, and differing from the *Papists* Religion: This, I say, I truly find to be the *current* and *disposition* of the *nameless Author*, and his proceedings in his method and matter of his *Semper Idem*, *&c.* and I have taken in hand at this time to answer him a little, and to unfold some of the dangerous Intents towards *England*, which may inhabit and secretly lodge in that spirit of the Church of *Rome*, according to the current of the said Book, and from which I have just cause to suppose the thing that I partly assert, even That the spirit which hath endited the said Book, waits its opportunity to effect its *End*, and to *revive* and *renew* **fire** and **faggot** again, to the *extinguishing* and *destruction* of all *that differ*, and are *contrary-minded* in *Principles* and *Practices* of *Religion* and *Worship* from themselves; for the *fury* and *reproach* of the said spirit that endited and published *Semper Idem*, reacheth not only to others whom they may call, *more Phanatical*, as **Quakers**, **Anabaptists**, *&c.* but to the very **Protestants** themselves, even to all whatsoever that differ from the Church of *Rome*; for such by the *nameless Author* are no lesse than termed and vilified by that scornful term *Phanaticks*, distinguished by the name of *ancient* and *modern*, as hereafter I shall make it appear.

And first, *I shall shew a little concerning the signification of the term* **Phanatick**, *as of late used; and the first use of it in these late dayes; and the exchange of the word from one sort to another; and in whose mouths it now remains; and who are now so accounted.*

1. Not to discuss the *Etymologie* and signification of the word *Phanatick* in it self, and whatits *original* is, and from whence derived, this I shall not now proceed to do, as being not need-

needful to my occasion, though there is difference of Judgement amongst some in this matter; and some say the original and root of the word is from *Phanos*, a *false god*; and some say otherwise: and they are not in *unity* among themselves that do most of all use the word, concerning the *derivation* and *signification* of the word in it self: Neither shall I spend time to seek out a Judgment, and to give it in this case, as counting the *recompence* that can be obtained, not answerable *to such a work*; but the *signification* of it, as now used at this day among people, is this; *All that differ in Judgment and Practice of Religion and Worship from the generality of People, and cannot conform unto such way of Religion as generally practised in the Land*, such are called **Phanaticks**: and this *signification* the word bears amongst people, as now practised, *such as meet together to* **preach** and **pray** *out of publick places*, and cannot either out of knowledge or conscience *conform* to the *Publick Way of Worship* held forth, such are called *Phanaticks*, and reproached by that name, from the mouths of *Scorners* and *Revilers* of the wayes of God, (numbers of whom do now abound) and also such who make Conscience of their wayes, and cannot *run on* in the wayes of *Iniquity*, in **Lying** and **Drunkenness**, and *such like*, but have been and are more *sober*, and do walk more *in meekness* and the *fear of God*, and have *separated themselves* from the *evil company of men*, and from all *evil wayes*, and could not run into the same *excess of Riot* with the multitude: Such have been called of these late dayes, *Phanaticks*, by the *Scorners Generation*. And thus much in brief of the signification of the word, as used of these late dayes.

2. As for the first use of the word *Phanatick* in this Age, it is but of very late use, for till within these *two years*, or lesse, we had very little or no use of the word *Phanatick*, until about the time of then *General Monk's Army* coming out of *Scotland* to *London*, when the Army was *new model'd*, and many of the *Sectaries* (so called) were *turned out* of places, about the Eleventh Month, 1659. then began the common use of this word *Phanatick*, and the *Anabaptists*, and such as were turned out of the Army, and all called by the name of *Sectaries*, that were different from the publick way of Worship, then held out

(which was for the most part of it *Presbyterian*) these were called *Phanaticks*, and then the use of the word so common began about this time (as I have said) as now practised in our dayes; for the *rage* and *indignation* of the then *Presbyterians* (so called) and that party, was such against the *Anabaptists*, and such as differed in *Judgment* and *Practice* from them, that scornfully they called them in derision *Phanaticks*: aud, so far as I know, this was the time and occasion of the first use of this word, as of late practised; or at least it was the first time and occasion of my observation of the common use of the word *Phanatick*.

3. And now as concerning the exchange of the *word*, from *one* sort of People to *another*, and how it hath been used by divers sorts of people against others, that have differed from themselves, this is also observable; That the word *Phanatick* hath not so much proper relation to any one sort of people, as that it is only perfectly true to one sort of people more than to others; but the properness of the word *Phanatick*, is only as Scorners & Revilers will wickedly use it, and as they will turn it to this sort of people, or to the other, to *scorn* them by it whom they have an enmity against, and whom they list to abuse by reproaching: And this is the end of the use of the word at this day, and not of any *truth* or *verity* in it to any people, but only it's used as a term of *reproach* and *scorning*, by the mouths of ungodly men against such as differ from them and their wayes, though they are better in practice of *Life* and *Conversation* than themselves: And the term hath been changed *divers times*, and *divers sorts* of people *reproached by it* by others, since its first use: as first, The people called *Presbyterians* (as aforesaid) they used it towards such as were otherwise-minded than themselves, and reproached the *Anabaptists* and others that differed from them in *Judgment* and *Practice* of Religion, by the name of *Phanaticks*, and then they reproached many by that name that differed from them, and did not conform to their way of Worship and Religion; but this continued not long, for when others came over them, and they grew under Reproach, then they themselves were reproached by that name *Phanatick*, by which they had reproached others not long before;

fore; and many that are for the Government of the Church under *Episcopacy*, they now reproach the *Presbyterians* (so called) by the name of *Phanaticks*; so the word is used in scorn *to them* by *Scorners*, as they used it to others that differed from them in the like scornful spirit: And thus the word is made use of only in *derision* and *reproach* to any that differ from the Publick way of Religion in the Land: for when the Publick was generally *Presbyterian*, then they that would not conform to that, but opposed it, were called *Phanaticks*; and now when the Publick is *Episcopal*, even the *Presbyterians* themselves, and all that differ from that way and cannot conform to it, are *reproached* by the scornful name of *Phanaticks*. And thus the word hath been exchanged from *one sort* of Scorners *to another*, and used reproachfully towards divers persons; so that, as I have said, the word *Phanatick* is truly proper to none of the Sects more than others, but only proper to be used by *Scoffers* and *Scorners* against any whom they have a mind to *villifie*; and it's exchanged from one to another, and used by divers sorts of people, according as Times and Religion do change by the Powers of the Earth. So the term *Phanatick* is changed into the mouths of Scorners, to reproach all that differ from the common general Way of Profession and Practice of Religion.

4. Now, *last of all*, it is changed yet *once more* into the mouths of the *Papists*, as by *Semper Idem* doth appear, now under my explanation: and now the *Papists* have gotten the word *Phanatick* both from the *Presbyterians* and *Episcopals*, and all must now be reproached by that name, that differ from them and their Way and Religion; and they have already begun to cry *Phanatick* to the *Protestants*, that differ from them in Principles and Practices. And thus it's manifest, that the word *Phanatick* is truly proper to none, but only used by *Scorners*, to all whom they will revile and hold in derision, as different from them in Religion, such they villifie by the name of *Phanaticks*: First, the *Presbyterians* used it to such as differed from them; then *Episcopal men* (so called) used it towards all that differed from them; and now, last of all, the *Papists* have got it from both, and use it to all *in derision* that differ from them.

And thus I have ſhewed, firſt, the *beginning* of the uſe of the word *Phanatick*, and upon what occaſion, and its true ſignification, as uſed at this day. Secondly, Concerning the *Exchanging* of the word from one to another, and how that it's truly proper to no People, but Scorners only uſe it, to *deride* and *reproach* ſuch as differ from them, and cannot run in the ſame exceſs of Vanity. Thirdly, How the *Papiſts* now, laſt of all, have got it, and uſe it againſt the *Proteſtants*; and in their mouthes now it remains: and the *Proteſtants* (ſo called) are now the Perſons and People that are accounted *Phanaticks*, becauſe they differ from the *Papiſts* in Principles and Practices of Faith, Worſhip and Religion: and this is manifeſt by the ſcope of *Semper Iidem*.

Secondly, *I ſhall now ſhew how maliciouſly the nameleſs Author of* Semper Iidem *hath ſlandered the* Martyrs *and Sufferers for Righteouſneſs ſake in former Ages; and how he hath accuſed the* Proteſtants *(now living) and what effect this would work in* England, *if the Author's Intent were fulfilled.*

1. He hath *ſlandered*, *accuſed* and rendred the Martyrs of old, as *Infamous* as he poſſibly can, even termed them by the ſcornful name of *Phanaticks*, even the Proteſtant Martyrs (ſo called) who are ſaid to be the *very Fathers* of the *Proteſtant Church*; as Biſhop *Latimer*, *Cranmer*, *Ridley*, and many *others*, who have been accounted *honourable* in *England* for their *faithfulneſs* againſt the *Church of ROME*, who, becauſe thereof, were *martyred* and *burned* by the Cruelty of the *Papiſts*: yet theſe perſons, with *Robert Woodman*, *Thomas Hawks*, and many more of the Antient *Proteſtant Martyrs*, are ſlandered by the villifying term of *Phanaticks*; and that they were men of *miſchief*, and *licentious tongues*, and *ſeditious behaviour*, and they were *erroneous* and *obſtinate*, as in the ninth Page of *Semper Iidem* doth appear: and in pag. 16. *Latimer* is again called one of the *Antient Phanaticks*. And thus the main work of this nameleſs Author throughout his Book is to accuſe the *Proteſtant Martyrs* that ſuffered in *Queen Maries* dayes, to be *rebellious ſeditious Hereticks*, and he villifies them by the very title of

*Antient*

*Antient Phanaticks*; and this is apparent through the whole Pamphlet, even by his *Calumnies*, *Reproaches* and *Accusations* against the *Protestant Martyrs*, who suffered for bearing Witness against the *Church of Rome*. And thus the very Fathers of the *Protestant Church* (so called) stand now in reputation to be *Hereticks*, *seditious*, *rebellious*, and judged *Phanaticks*; and this is for the *Protestants* (so called) even the *very Bishops* themselves in *England* to consider of.

2. The Author of *Semper Iidem* hath accused some of the *Protestants*, even of the *King's Friends* now living, and villifieth them by the name of *Phanaticks*, as *William Pryn*, *&c.* whom he calls one of the *Modern Phanaticks*: And no doubt but the Intent of this man, with whom I am now in contest, reputes even *all the Protestants* of this present Age, to be *Phanaticks*, and such as the *Antient Phanaticks*, to wit, the *Protestant Martyrs*, as before-mentioned; for he having accused *Ridley* and *Cranmer*, and many more, being such who were some of the first *Promoters* of the *Protestant Religion* in *England*, and the very Instituters of that Book, called the *Divine-Service-Book*; it must needs follow consequently, and may be concluded from his words, and by his meaning, That all the *Protestants* now are such, even the present *Prelates* of *England*; and durst the Author have spoken plain, it is likely he would have said the same, but that he hath minced the matter a little, as well as concealed his name, though his work be cryed up and down *London*; which all sober People may indeed well take notice of, seeing that the *Martyrs* of old, who have to this day been of *good report* and *fame* for their *Piety* and *Faithfulness* in *London*, and through these Lands, are now *accused*, *slandered* and *reproached* up and down the Streets of *London* by the name of *Rebels* and *seditious*, and by the term of *Antient Phanaticks*. Is *London* so blind that cannot see what is in the bottom and intent of such a work, as renders the very *Fathers* of their Church *Hereticks*, and no better than *Phanaticks*? And as for *William Pryn*, who is also accounted one of the chief *Modern Phanaticks*, I shall leave him to answer for himself, not doubting but he is sufficient to say something in the Case; only may mind him, with many others of his Principles and Familiarity,

miliarly, how they have cryed out *Phanaticks* againſt ſuch as have differed from them, and this not long ſince; and now themſelves are under the ſame Reproach by others, as they have reproached others; and now he and they are reckoned the *Modern Phanaticks* and no better.

3. What can poſſibly be the *Author's* intent in his proceedings? Firſt, in relating of the **burning, deſtroying** and **martyring** of the *Martyrs*, whom he wickedly calleth *Antient Phanaticks*. And then, ſecondly, intimating the *Proteſtants* now living to be *Phanaticks* by this Parallel, the *purpoſe* and *end* of the man muſt needs be, that he would have **Fire** and **Faggots** *up again*, **Burning** and **Martyring** *up again in England*; and all that ſhall differ from this man's way (whom we find by *Calculation* to be chiefly a *Papiſt*) ſhould be **burnt, martyred** and **deſtroyed** now again, as in the dayes of *Queen Mary*; this effect would follow: and this *Semper Iidem* is but as a little *Item* or *Intimation* beforehand, cryed up and down *London*, to prepare its own ſpirit, where it ſhall meet with it, into *Fury* and *Rage*, even to the deſtroying of all the Proteſtants: And as this *Semper Iidem* may poſſibly work ſuch an effect among the people of that ſpirit, that love to *murther* and *burn* for difference in Religion, It may alſo and ought to work an effect in the other party, to be conſiderate and diligent, and to regard the ſigns of the Times, even the ſign of *Semper Iidem*, which ſeems to be a little *black Star* predicting *a bad Effect*, if the courſe of Heaven alter it not again. And *Semper Iidem* is indeed to be taken notice of in *London*, becauſe the like hath not been for above *an hundred years*, nor any one ever durſt to appear in ſuch a *publication* of villifying the *Proteſtant Martyrs* with Reproaches and Callumnies of *Rebels*, *Seditious men* and *Phanaticks*, as this nameleſs Author hath done: which gives us cauſe to ſay the Times *are changed*, and may yet *change further*, if the Effect of *Semper Iidem* be not diverted: for the Effect of his work is, to bring all to **Fire, Faggot** and **Martyrdom** that ſhall differ from the Church of *Rome*, of whom the Author is a **Member**, as by all *ſigns* and *tokens* doth appear.

Thirdly,

Thirdly, *I shall now shew how this spirit in the* Papists, *that burnt the* Martyrs, *(which is the same spirit that endited* Semper Iidem, *that is again moving its Countenance now a-dayes) I shall shew how that spirit was not, nor is of Christ, but of Antichrist and the Devil.*

1. It was not the way of Christ and his Apostles, neither did they give Command or President for it, To **kill**, **burn**, or **destroy** *their Enemies*, and such as were *Hereticks*, as the *false Christians* do, and as the *Papists* did in *Queen Maries* dayes; who *burned* and *destroyed* many hundreds of the *Protestants* who dissented from them in their Profession and Practices of Religion: and this was not Christ's way, for he commanded *To* **love** *Enemies*, and *not* **to kill** *them*, and it was his practice; *He did* **Good** *to them that did* **Evil** *to Him*, and so did his Apostles; and there was no such thing in the Churches of Christ in the Apostles dayes, as **killing** and **burning** of *Hereticks*, and putting them **to Death** by *Cruel Torments*; but Christ and his Apostles did *Convince Gainsayers* by **Love** and **Sound Doctrine**; and did **walk** *peaceably* towards *all their Enemies*, and did not seek *their Destruction*, nor to be *revenged* on ther Persecutors: but the *Papists* and *false Christians*, contrary to *Christ's Doctrine* and *Example*, do **burn** and **kill**, and **destroy** *their Enemies*, such whom they *judge* to be in *Error*, though yet their *Judgment* be *utterly false*, and their *Killing* and *Burning*, grounded upon such *Judgment:* and this hath been the *Papists* way of proceeding, as is related in *Semper Iidem*; wherein is mentioned the **burning** and **destroying** of a great number of such as they then called *Hereticks*, whom *Semper Iidem* now calls *Antient Phanaticks*: and he hath justified their Martyrdom *to be Right*, and condemned the Martyred as *Phanaticks*; and this is published in *London*.

2. All **Persecution** about *Religion*, and **killing** and **burning** for differences in matters of *Spiritual things*, hath been and is of the *Devil* and *Antichrist*, both in the *Papists* and other *false Christians*, though it hath long been practised in the World, for to destroy the workmanship of God, the Persons and Creatures,

by

by *Fires* and *Cruel Torments*: This is not of God, but of the Devil, especially when it is done upon such an unjust occasion, as to destroy mens Persons by cruel Tortures for the Error of their Minds; This is of the *Beast* and *Dragon*, spoken of in the *Revelations*; *For the Beast* killed *all that would not worship him*, *Rev.* 13. For it was the *Dragon* that persecuted the *Woman* the *true Church*, and made War with the Remnant of her Seed, and cast floods out of his mouth, after the *Woman* had brought forth the *Man-Child*; and he pursued her into the Wilderness, and then he gave power to the Beast, his Seat and his great Authority, as you may read; and then that Beast, to whom the Dragon gave Authority, *forced all* to worship him, and *killed all* that would not worship him, and *made War* against them, and *overcame them*: And so it is manifest that this Practice, which the *Papists* and *false Christians* have used, of *Burning* and *Killing* all such as will not worship after their manner, is of the *Devil* the *Dragon* and *Antichrist*, and hath no foundation in God, but is of the *wicked One* to all *intents* and *purposes*. And thus I have shewed the *Papists Practices* in Queen *Maries* dayes, (and at all times before and since, of *burning* and *destroying* of such as differ from them in Religious Matters) are of the *Devil* and *Antichrist*, though the Author of *Semper Iidem* seems to justifie the Death of the Martyrs, and hath reproachfully villified them, above an hundred years after they are dead, by the scornful name of *Phanaticks*.

Fourthly, *I shall now shew something concerning the Cause of the Publication of* Semper Iidem, *which the Author saith, is from the late Insurrection in* London, *and comparing them with their Predecessors, he thought fit to publish the same; as in his Epistle.*

Now in Answer to this. As for the *Insurrection* in *London*, I shall not justifie it, nor speak a word in vindication of the said Persons proceedings, but shall leave them without giving my Judgment upon them further than this, "That it was an Evil "Occasion, administred against such as were no way guilty "thereof, who are deeply suffering this day *Imprisonment* and

"*Perse-*

"*Perſecution*, and their *peaceable Meetings broken up*, and they "*violently* dealt withal in many particulars, and only upon the "occaſion of that *Inſurrection* aforeſaid; And how unjuſt it is, "let all the World judge, that any ſhould ſuffer for the faults "of others? and how unequal it is that many ſhould be Im-"priſoned, fined, and taken out of their own houſes and Meet-"ings to Goals and Priſons, as at this day, upon the Occa-"ſion of that *Inſurrection*, whereof they were clear and inno-"cent both to God and men, though they are dealt withal as "*Plotters*, *Conſpirors* and *Rebellious*, when as hereof they are "not guilty? And this is all that I ſhall ſay at preſent as about that *Inſurrection*, and the Occaſion of *Semper Idem* its Publication.

And whereas Sir *John Oldcaſtle*, and Sir *Roger Acton*, with divers others, are mentioned, and their Deaths related, whom this Author ſaith, were put to death for *Treaſon* and *Rebellion*, and making *Inſurrections*. Concerning the Carriages and Death of ſuch, I ſhall ſay little, nor can I juſtifie any in ſo doing, neither in Ages paſt, nor in this preſent time, if they were put to death only upon that Account, for *rebelling with Carnal Weapons*, and *riſing up in Conſpiracies* againſt the *Authorities* which they were under, or for *Evil-doing to their Neighbours*; I ſay, ſuch neither in this Age, nor in Ages paſt, do I juſtifie nor will vindicate their Practices, nor condemn their Death, but ſhall leave them to be juſtified or condemned of God according to their doings, and according to the end and intent of their hearts in their proceedings: but many others are mentioned in *Semper Idem*, who ſuffered and were put to Death, *burned* and *killed*, only for and becauſe of their Principles and Practices in Religion, while yet they lived peaceably, and were of a harmleſs Converſation amongſt men; the *Perſecution* and *Death* of ſuch, upon that account, I do condemn, and do charge it to be Murder in the ſight of God, of ſuch who were burned and deſtroyed becauſe of their difference in Religion from the Church of *Rome*, when as no unrighteouſneſs nor double-dealing, as to men, could be charged and proved againſt them; ſuch (I ſay) as died and ſuffered for that Cauſe, have been murdered by the power of *Antichriſt* among the Apo-

ſtate Chriſtians, and the Blood of ſuch will the God of Heaven avenge one time or other.

*Now I come to ſearch ſome particulars, which are ſtated pag. 3. which it's ſaid* John Wickliff *held; which Doctrines the Author of* Semper Iidem *ſeems to ſay are Errors, by his condemning ſuch for Hereticks as held them for Truths.*

The firſt, *That the Sacrament of the Altar is nothing but a piece of Bread.* This the *Lollards* (ſo called) are ſaid to affirm, for which the *Papiſts* condemned them as Hereticks.

*Anſw.* As for the *Sacrament of the Altar*, ſo termed by the *Papiſts*, we find nothing of it in all the Scriptures, not *Sacrament of the Altar* nominated; only we find, That Chriſt took Bread and brake it, and gave it to his Diſciples; not as Himſelf, for He only gave it them to eat *in Remembrance of Himſelf. As oft as ye do it* (ſaith Chriſt) *do it in Remembrance of Me.* Where it is manifeſt, that there is a diſtinction to be made, and a ſeparation in expreſſion to be put between that Bread which Chriſt gave his Diſciples to eat, and his own Body; for they were to eat the Bread, not *as Him*, but in *Remembrance of Him:* and this ſhews that the Bread which Chriſt gave his Diſciples, was Bread to be eaten *in Remembrance of Him*; and ſo it is no Error, but ſound Truth to affirm, That the Bread, called *the Sacrament of the Altar* by the *Papiſts*, *is but indeed a piece of Bread*, and may ſafely ſo be called: But ſuppoſe it were Error in men ſo to believe and ſay; yet it is **Murder, Cruelty**, and not of Chriſt, but of the *Wicked One*, ſo to deal with them for their *Errors ſake*, as before-mentioned.

Doct. 2. *That Prieſts have no more Authority to adminiſter Sacraments then Lay-men*; Held by the *Lollards*; Condemned as a great Error by the Papiſts.

*Anſw.* As for the Name and Order of *Prieſts*, we find none ſuch among the Apoſtles in the Chriſtian Churches in their dayes; *Paſtors*, and *Miniſters*, and *Prophets*, and *Teachers* we find, but not *Prieſts* by that Name, as a *particular Order* of men in the Church, ſaving that all the Saints are called *Kings* and

*Prieſts*

*Priests unto God*; neither do we find such a thing, *as Consecrating a piece of Bread into a more holy quality then it was in it self before*; nor any Commission given by Christ to a particular Order of men to administer Bread to the People as His Body; we read that the Saints brake Bread when they were *met together*, and sometime from *house to house*, but that there were particular persons, by an Office among them, that did administer the Bread in the *form* and *manner* as among *Papists*, we read not of this in all the Scriptures; And as for *Lay-men*, as *Papists* tearm them, this Word we have not in all the Scriptures, but Saints we have of divers growths; but the *Papists* have made many inventions of Offices, Titles, and Names in their Church, for which they have no example at all in the Scriptures.

Doct. 3. *That all things ought to be in Common*; Opposed by *Papists* as a great Error.

*Answ.* It is a great question what signification may be put upon the Word **Common**; So I shall not vindicate for Truth, the Doctrine as it lyes, and leave the Interpretation of the Word **Common** to my Adversaries, and so I pass it; onely do mind, that it is said in the *Acts*, *That they that believed, had all things Common*; Though the Word **Common** there, I understand not *Absolute*, but with *Restriction*.

Doct. 4. *That it is as lawful to Christen a Child in a Tub of water at home, or in a Ditch by the way, as in a Font-stone, in the Church*; Opposed by the *Papists* as a great Error.

*Answ.* As for the *Baptizing of Infants*, by *Dipping* or *Sprinkling*, and calling it the Baptism into the Faith, and into the Church, as Practised and Held by the *Papists*, we have cause to question the Lawfulness of the thing in it self at any Place; For, we find *no Command* or *President* of Christ, nor among his Apostles in the Primitive Churches, for this thing of *Christening* Infants; and therefore we question, whether the thing in it self is lawful at *any time* or *place*? Suppose the Papists could prove the thing lawful, and that it ought to be done by virtue of any Command or Example of Christ or his Apostles: Then again we question, why not as lawful to be done at any other Place, as in a *Font-stone*? (so called,) Of what holiness or purity is that, more than other places? and of whose invention is it,

of all the Christians since the Apostles days, seeing we find nothing at all of it in the Scriptures? But suppose the Principle to hold indeed absolute Error, the Papists yet do still wickedly in racking men, and burning them because thereof.

Doct. 5. *That it is as lawful at all times to confesse unto a Layman as to a Priest*; Opposed by the Papists as great Error.

*Answ.* As for that manner and form of *Auricular Confession*, (so called) practised among the *Papists*, we have no Command or Example for it in all the Scriptures; only the Apostle exhorted *to Confess your faults one to another*; but no mention of distinction of Persons, as if there was an Order of men among the Saints, Ordained for Confession to be made unto, as is among the Papists practised: But such kind of Inventions, are among them, and all that gainsay them in their wayes, must be burned as *Heretick*s; and this is the way that the *Papists* do uphold their Religion, not by sound Arguments, and by the Spirit and Power of God, but by killing such as will not Believe, and Practise as they do.

Doct. 6. *That it is not necessary or profitable to have any Church or Chappel to pray or performe Divine Service in*; Opposed by the *Papists* as a great Error.

*Answ.* As for the Church, *it is in God*, 1 *Thes.* 1. and the Body of Christ *is the Church*, *Ephes.* 1. 23. The Saints of Christ, that have Believed in Him and Received Him, *wheresoever* or *whensoever* met together, they are the Church of Christ; for the Church was in *Aquillas House*, as may be read: and in this Church of Christ, wheresoever come together, is the *Divine*, *Holy*, *Acceptable Service* of God, performed in the Spirit and in the Truth; And as for *Houses* of *Wood* and *Stone*, builded and called *Churches* and *Chappels*, which *Papists* have builded to perform their Service in, these are *Idolatrous Places*, and not *True Churches*; **God dwels not in Temples made with hands**, as it's written: And though a man affirm, that God may be worshipped and served as well in *any Place*, as in your *Churches* and *Chappels*, and that such Places are *not necessary*, but God may be served in *other Places*; This is *no Error*, deserving *Fire* and *Faggot*, as the *Papists* do Affirm and Practise.

Doct.

Doctrines. 7. and 8. *That burying in the Church-Yard is unprofitable and vain. That Holy Days, Instituted by the Church, are not to be observed and kept in reverence, in as much as all Days are alike*; Opposed by the *Papists* as Errors.

*Ans.* There is no *respect* of *Places* with God, neither are the Dead *more* or *less acceptable* to Him, notwithstanding the place of burial, whether it be *on the Land* or cast *into the Sea*, if occasion so happen, as sometime it doth; The *Patriarchs* of old, had *Places appointed* and *purchased* for burial of their Dead, as it is at this day among the Lord's People; but that the *Church-yard* (so called) is *more Holy* than *another place*, as the *Papists* do account, This we believe not, nor can it be proved to us, by Scripture or sound Reason. And as for *Holy Dayes* instituted and observed, is but a meer *Invention* of the *Romish Church*, without any ground from the Apostles, and it is no sin against God not to observe them, & all days as to God *are alike holy* in His sight, without *respect* of one or another; And for the *Papists* to invent Practices, without Example in the Scriptures, as Religious, and then to Impose them by force upon all People, and *to* Kill and Burn such as *Heretickes* as cannot *conforme thereunto*, How *Impious*, *Oppressive*, and *Antichristian* this manner of work is, let all sober People judge? And this is but a mocking of God, for the *Papists* to profess *Holy Dayes*, and with a pretence of God's worship to observe them as *Holy*, when as more *Rudeness*, *Drunkenness*, *Wantonness*, and *Ungodliness* is *usually committed* that *Day*, which they profess *to keep Holy*, than is on the *other Dayes* beside; And this is manifest to all People, that thus the *Papists* do mock God, in their exercise of keeping *Holy Dayes*.

Doctrines 9. and 10. *That it is sufficient to Believe, though a man do no Good Works at all. That no Humane Lawes or Constitutions do oblige a Christian*; Opposed by the *Papists* as Errors.

*Answ.* It is sufficient to Believe in *Jesus Christ*, and that *Believing* is a *Good Work*, and if a man *truly Believe*, he cannot but bring forth by that *Faith Good Works*; and it is impossible for a true Believer in Christ but *to do good Works*; If a man do no *Good Works*, he is not a *Believer*, *For Faith without Works is dead*,

*dead*, and that is no true *Belief*, which is without *Good Works*; and a Christian, one that is truly so, is obliged and bound by the Law of God, *to do* **all Good**, and *to forsake* **all Evil**; and the Laws of men, they are subject to them all *for Conscience sake*, by *performing* them, or *suffering* under them. And as for *Humane Inventions* of the *Papists*, which they *bind on the Consciences* of men, upon *losse of Life*, or *Estate*, or *Damnation*; These things, we say, do not oblige the Conscience, nor any Laws or Constitutions of men do oblige Christians to Obedience, which are not truly grounded upon the Law of God.

Doct. 11. *That God never gave Grace or Knowledge to a Great Person, or Rich Man, and that they in no wise follow the same.*

*Answ.* This is a false Doctrine, for God gives Grace to all; *The Grace of God which brings Salvation, hath appeared* **unto all men**, as it is written, which Grace teacheth the Saints *to deny* **all ungodliness**; and the wicked turn the *grace of God into wantonness*: but the *true knowledge of God* is given but to a few; and not many *Wise men after the flesh are called*, but *God chooseth the Poor and Contemptible* (as saith *Paul*) *to confound the Wise and Mighty of this World*; and yet God gives Knowledge to Rich and Poor without respect of persons, as it pleaseth Him.

Doct. 12. *That any Lay-man may Preach by his own authority, without Licence of the Ordinary*; Opposed by the *Papists* as a great Error.

*Answ.* All in the true Church, and that are of the Church may *Prophesie* and *Speak* in the Church, *one* by *one*, (as *Paul* saith, without distinction of Titles, such as the *Papists* use, *Clergie* and *Lay-men*, and *such like* tearms of their own Inventions, without Example from the Churches of Christ in the Apostles days) For the Apostle saith, *If any thing be revealed to another that standeth by, let the first hold his peace: for ye may all Prophesie and Speak one by one, that all may be edified*: And again, *Peter* saith, *As every man hath received of the gift of the Spirit, let him administer the same one to another*. Thus it is manifest by the Scriptures, That every Member of the true Church of Christ may Preach by the Authority of the Spirit of God, as that moveth and leadeth; And this was the Example of the

holy

holy men of God declared in Scriptures; *Elisha* that was a *Plowman*, and *Amos* that was a *Herds-man*, and *Peter* that was a *Fisher-man*: These and such as these, whom the *Papists* would have called *Lay-men*, did *Preach* and *Teach*, without any Licence from men, but as the Lord Commanded them, who said, *Jer.* 23. *He that hath* my Word, *let him speak* my Word *faithfully*, and this without respect of Persons, and without distinction of Names, of *Lay-men*, or *otherwise*; though contrary to this, the *Papists* would *limit* the *Holy One*, to *such* and *such kind of Persons*, whom they name *Clergie men*; as if they knew all Religion, and might onely Preach, and all besides themselves might be in Ignorance, and know nothing, nor can be fit to speak of the matters of God's Kingdom; which is contrary to the Scriptures and Example of Saints in former Ages.

As for the 13. and 14. Doctrines, about Baptism of Infants, I have spoken somewhat to it in my Answer to the Fourth Doctrine, so here I pass them.

Then *Semper Iidem* goes on and saith, *Who sees not among these, the principal Tenets of our* Anabaptists, Fifty-monarchy-men, Levellers *and* Quakers, *&c.*

*Answ.* As for the *Anabaptists*, *Fifth-monarchy-men*, and *Levellers* (so called) I shall not now plead their Cause, but shall leave it to themselves, to do it against *Semper Iidem*; neither shall I *Condemn them* with *him*, nor *Justifie them* against *him*; But as for the *Quakers* (so called) I have a few Words to plead for them against their *Adversary*, though I shall be brief at this time: They are neither *Rebellious*, *Seditious*, *Hereticks*, nor *Phanaticks*, though accused at this time of these things; and accounted by the Author of *Semper Iidem*, as such; though neither *he*, nor any of their *false* and *envious Accusers*, that have ever risen against them, can prove any such matters, nor ought against them, saving that they are an *Innocent harmeless People* towards all People; and though *Sufferers* by Injustice and Cruel Imprisonments, under all Authorities, yet not *Rebellious* nor *Seditious* against any, but *Peaceable* and *Quiet* under all; This is their Practice since they were a People. And as for their Principles of *Faith*, and *Worship*, and *Doctrine* and *Religion*, they are according to the *Scriptures*, and Example of *Saints* in former

Ages,

Ages, and not ever yet *Convicted* by any either *Protestants* or *Papists*, of *Error*, *false Judgement*, or *Heresie*; though all manner of Evil hath been spoken against them in that Case, yet never to this day *truly detected*, or *reprehended* concerning the same; And they desire no better way to be made manifest in their *Doctrines*, and to be approved or disproved therein through the World, than to have free *egress* and *regress* among the *Papists* and *Protestants*, and all others, in the way of *sober Arguments* and *Disputations*, and Reasoning out the Truth of what they hold and profess; and if they can possibly be *Convicted*, that their *Way*, and *Doctrines* and *Religion* are not sound *Verities* but *Errors*, then it is time to forsake them; But all the *Persecution*, that is already, or can *be acted upon them*, will never make them *change their* minds till *Death*, nor *renounce* the things which the Spirit of God in their own hearts doth bear witness to the truth of: And therefore let the Church of *Rome* lay down her *cruel Weapons* of *Persecution*, by **Burning**, and **Destroying** of such as *differ* from them in Religion, and let her admit of *Disputation* and *sound Arguments*, to uphold her self thereby if she be able, and to *Confute* and *Convince* such as are contrary-minded to her, even the *Quakers* (so called) if she can; and let her cease her **Fire**, and **Faggot**, and **Inquisition-Disputation**, of **Murders** and **cruel Tortures** against such whom she calls *Hereticks*, and let her appear in the *soundest Arguments* of *Reason*, and *Scripture*, and *Antiquity*, that she can adorn her self withall; And the *Quakers* (so called) will not *doubt* nor *fear*, to advance *towards her*, and *meet her*, and *answer her* in the same, for the *true* and *legal Trial* of both; That all the World may *see* and *understand* the difference between these *two*, and whether the *Papists Religion* or the *Quakers Religion*, is of more *Reason*, *Verity* and *Antiquity*; and the *Quakers* are willing to try this Case with the *Papists*, engaging upon the adventure of certain *proof* or *disproof* of their Religion, in the view of the whole world: And this is the most I shall say at present on their behalf, and in the mean time till this be performed, let the Church of *ROME* and all her members cease to *persecute* and *accuse* such, whom they *know not*, but by the *evil reports* of *others*; and the *Tenets* and *Principles* of the *Quakers*, (so called)

called) will be *Justified*, where the false Christians cannot stand nor appear in *Judgement*.

Then *Page* 7. The Author of *Semper Idem*, Complaines of some *Phanaticks*, as he calls them, that Nick-name what they dislike; Saith he, *They call the Church*, **a Steeple-house**; *the Surplice*, **A Rag of Popery**; *the Organs*, **Grumbling Pipes**, *&c.*

*Answ.* As for the *True Church*, it is in God, 1 *Thes.* 1. The People of God that are *Regenerated* and *Sanctified*, wheresoever come together, are the true Church of Christ; for the Church was in *Aquilla's House*, as it is written: So that it is the *People* that are the *Members* of *Christ*, the *True Church*, and not the *House* or *Place* wherein they *Assemble* at any time. And as for Calling the *Publick Meeting Places*, (which some call Churches) *Steeple-houses*, this is no *Error*; For the *Form*, *Fashion*, and *Service* of the *Place* proves it to be so; A great House made of Wood and Stone, and a *Steeple* with Bells, erected at the *end of the House*, may properly be called a *Steeple-house* without Error, and cannot at all be called a *Church*, but in Error. And as for the *Surplice*, which the Priests put on, this is without question an *Invention* **of the Church of Rome**; because there is no such thing in the New Testament, nor was there any *Surplices* worn by any of the Ministers of Christ in the *Apostles days*; but is an *Invention* introduced into the World *by the Church of Rome*; and so is, and may be called *a Piece* or *Rag* (if you will) *of Popery*. And as for *Organs*, and the practice of them, as held forth for the Worship of God, there was no such thing among the Apostles, neither did the Saints of the Primitive Church hold forth the Worship of God, by *playing on the Organs*; But the true Spiritual *Gospel-Worship*, is more *Heavenly* and *Spiritual*, even in *the Spirit and in Truth is God Worshipped*, as Christ said, and not by *outward Musick*, on *Organs* and *such like*; But this is also an Invention of the *Church* of *ROME* since the *Apostles dayes*. And *Organs* having *Pipes of different sounds*, may be called, *Grumbling Pipes* without offence.

Again, *Page* 11. It is charged as a great *Error* in some that *held, It was not lawful for a Christian to take an Oath.*

*Answ.* To deny *all Swearing*, and *taking of Oaths*, is according to the Doctrine and Command of Christ Jesus, who hath said, *Swear not at all*; so it's manifest, that the *false Christians* accuse and condemn such *for Hereticks* as abide in the Doctrine of Christ, and keep his Commands: And thus both *Papists* and *Protestants* are found in *Error* and *Heresie* themselves, and breaking the Command of Christ, and walking contrary to his Doctrine, in *Swearing* and *taking Oaths*, and condemning such as *Hereticks* as cannot take *an Oath* for *Conscience sake*: and so such as refused to take any Oath, walked in the Doctrine of Christ; and such walked contrary to his Doctrine as did condemn them. And thus it is manifest, that *Papists* and *false Christians* are fallen from the Doctrine of Christ, and are calling **Good**, *Evil*, and **Evil**, *Good*; and putting **Light** for *Darkness*, and **Darkness** for *Light*: for they account such as will *take Oaths* and *swear*, **good Christians**, who are *breakers* of the *Commands of Christ*; and such as abide in the Doctrine of Christ, and cannot take *any Oath*, but keep the *Commands of the Gospel*, they are accounted *Erroneous* and *Hereticks*, and such like.

And whereas the Author of *Semper Iidem* hath *censured*, *judged* and *condemned* in his work, *John Wickliff* and *John Lambert*, *Thomas Evison* and *John Waddon*, *William White*, *Cornelius Bunge*, *John Maundrel*, *John Trankerfield*, *George Eagles*, *Hugh Latimer*, Bishop *Cranmer*, and Bishop *Ridley*, *Thomas Hawkes*, *Richard Woodman*; all of whom were **martyred** and put *to Death*, because they *dissented from*, and *denyed* the *Papists Religion*: These by name, with a great many more, this nameless Author, with whom I am now dealing, hath condemned for *Hereticks* and *Erroneous Persons*, and made void, as much as in him lyes, *their Blood*, and justified the *Papists* in putting of them *to Death*. Now every *particular Case* of these *particular men* that he hath *named* and *accused* as *Phanaticks* and *Hereticks*. I shall not seek to *shew* or *demonstrate*, so as to

*justifie*

*justifie* every man's *particular Case* against this nameless Author of *Semper Idem*; but this is evident, that these men are reputed by *Fox* in his *Monuments*, as **Martyrs of Jesus**, and they have been reputed in *England* for many years as *such*, and have been held of *great Estimation*, and have been accounted as the *Fathers* of the *Protestant Church*; and my Judgement of them is this, *That their Death generally was for the* **Testimony of Jesus**, and because of their faithfulness *in denying the Church of Rome*: for I do believe, that God did *awaken* these men, with many more, and stir up their hearts in their day against the *Idolatries* and *Superstitions* of the times they lived in; and many of them were *sincere men*, according to their Light and Knowledge in their day; though I shall not *justifie* every *particular man* in every *particular part* and *act* of his Faith and Conversation, but shall leave that at this time reserved in mine own heart; and still I say for the most part they, *suffered innocently* on their part, and *without Cause*, and **cruelly, inhumanely**, and **unjustly** on their Enemies part; and they **martyred them**, and **put them to Death**, by **fires** and **Tortures** *unrighteously* and as **Cruel Murders** on their part that Executed them: And in as much as their Sufferings were only and because of *denying the Church of Rome*, dissenting from her, and denying of her; and wherein only and alone their Sufferings were in this Cause, and for this End, they suffered *as Servants of God*; though, as I have said, I shall not justifie *every particular man* of them in his whole *Faith* and *Conversation*. And for a further Relation of these Persons who were put to Death, mentioned by my nameless Author, whom he accuseth for *Phanaticks* and *Hereticks*, and such like, I leave it to be read in *Fox's Acts* and *Monuments*, where it may be read concerning the *Martyrdom* of every one of these *particular men*, with their *Examinations*, *Trials* and *Executions*, as they are reported by *Fox*, who hath alwayes been reputed a *faithfull Chronologer* of the *Protestants Cause*, till this *Semper Idem* seems to accuse him for a *Lyar* and *false Reporter*, and such like; And whether the People of *England* have not better cause to believe *his Relations* of these persons, than they have to believe

they know not whom, *viz.* the Author of *Semper Iidem*, a *nameleſs Author*, who hath reviled the *Proteſtants Cauſe*, and accounted the *Martyrs* and *faithful Witneſſes* thereof, *Phanaticks* and *Heretick*s, let themſelves be Judges? But I ſhall leave this, only with deſire, that theſe men whom he hath named, their particular Caſes may be read in *Fox's Acts and Monuments*, which if ye look in the Table at the end of the Second Volumn you ſhall find the mens Names, with the Pages diſciphered, where their Caſes may be read, and when you have read them, then judge whether *Semper Iidem* hath not falſified their *Caſes*, and wickedly reviled them by the name of *Antient Phanaticks*, thereby ſeeking to ſupplant the whole *Proteſtant Religion*, and all that diſſent from the Church of *Rome*. And thus much in brief concerning the *Martyrs*, whom in the fourteenth Page, *Semper Iidem* ſaith, *That a notable part of the Sufferers, whom* Fox *makes relation of, were Phanaticks and Sectaries, and mad Saints*, and ſuch like naughty words, by which he accuſes a *notable part* (theſe be his words) which is the chiefeſt part of the *Martyrs*, related of by *Fox*; and accuſeth *Fox* himſelf of double Injuries in his Relations, in that he hath Canonized *Phanaticks* and *Sectaries* and *mad Saints*, for Saints and Martyrs; and in that he reviled and accuſed Queen *Mary* and the *Papiſts* in thoſe dayes, of greater Perſecutions than they were guilty of, and ſaith, they did no more than *Henry* the Eighth, and *Edward* the Sixth, and Queen *Elizabeth* did to the *Papiſts*. Thus it is manifeſt, that that well reputed of and credited Hiſtorian, *F O X*, is reputed a Lyar, a falſe Reporter, and ſo the Book of *Martyrs* made worth nothing, and Queen *Mary* and the *Papiſts* juſtified in what they did, in martyring and putting to death the *Proteſtants* in their dayes; and alſo, Queen *Elizabeth* is ſecretly condemned in what ſhe did againſt the *Papiſts*: Oh that theſe dayes ſhould ever appear in *England*, which once was not thought of! Theſe things are publiſhed and ſuffered, in this Old Government newly revived; Let the *Proteſtants* of *England* take notice of it, and ſee how the Records of their Martyrs are made *null*, and of *none effect*, and the *Martyrs* themſelves ſlandered as *Phanaticks*, and the

*Martyrers*

*Martyrers* justified as Righteous in what they did; and these things published and proclaimed with open face up and down *London!*

These things I cannot but observe, as full occasion is given me by *Semper Iidem*, how that the *Papists* Cause seems to revive and to lift up its head again in *England*, in villifying and reproaching the *Cause* of all the *Protestants* of all sorts, who seemingly begin to be crow'd over again, and the Death of their Martyrs made of none effect (as aforesaid) And this is only in love towards the People of *England*, to make them consider what attends them, and what Invasion is coming upon them, if it be not prevented; not that I wholly justifie the Cause of the *Protestants* against the *Papists*, though *Semper Iidem* pleads, That Queen *Mary* did no more to the *Protestants*, than *Henry* the Eighth, *Edward* the Sixth and Queen *Elizabeth* did to the *Papists*: as the one *persecuted*, *burned* and *martyred* the **Protestants**, so the other did *persecute* and *destroy* the **Papists**; by which he would reason a Justification of Queen *Mary* and the *Papists*, by the example of others against them. Now, I say, the Wickedness of one will not justifie the Wickedness and Cruelty of the other; for neither party of them are justifiable in the sight of God, but condemnable in such proceedings; and it was doubtless of *Antichrist* and the *Devil*, in both *Papists* and *Protestants*, to destroy and burn one another, only for and because of difference in Religion; and wherein the *Protestants* did put any of the *Papists* to death, only for and because of difference in Profession and Practice of Religion, and because they were *Papists*, herein the *Protestants* were acted by the same **persecuting spirit** of the *Devil*, as the *Papists* were acted by against them: So that I am not an absolute party with the *Protestants* against the *Papists*, for I know that there is Error of Judgment amongst them, both in Faith, Worship, and their whole Religion; only my end is at present in pursuing *Semper Iidem*, to confound his **bloody spirit** of **Persecution** and **Cruelty**, which I find him possessed withal, as by his discourse is apparent; and also to put the *Protestants* in mind how *their Cause* begins to be **reproached**, **villified** and **despised** even

in

*in their own Land* **publickly** in the *Streets* of their *Chief City!* which hath not been the like for above *an hundred years*; And this is the end of my pursuing *Semper Iidem* with this *Answer*, and I shall not much enlarge further, onely in the Eleventh Page there is one passage worth observing.

There is instanced one *Richard Woodman* of *Sussex*, who affirmed *that he had the Spirit of God*; *and can prove*, said he, *by the Scriptures, that* Paul *had the Spirit of God, as I my self, and all God's Elect have.* Now, saith *Semper Iidem*, *No Arguments nor Reasons could reclaim him from his Errors*; *and so he was burnt at* Lewis, *because he said he had the Spirit of God, and could prove that* Paul *had it.*

*Answer.*

There it is manifest, that this Martyr suffered *for Truth* and *Righteousnesse sake*, as a *Saint* and *Servant of God*, and for witnessing the Truth according to the Scripture, which saith, *If any man have not the Spirit of Christ, he is none of His*: which is manifest in the Scriptures, that all that are Christs, and Members of his Church have; and it is also manifest, That the *Papists* have not the Spirit of God, because they **burn** such as do *witnesse* and *testifie* that they have it, as here *Semper Iidem* himself hath given us an Instance, that they **burn** and **destroy** such for *Hereticks* as say they have the Spirit of God, he not believing that *Paul* had it, but saith it is an Error to affirm it: and yet this work seems now to be justified *up and down London-streets*, which is the *double-Iniquity*, and that which once many looked not to have seen, that any being *condemned* and *burned* as Hereticks for saying *they had the Spirit of God*, that this should be justified now in these glorious dayes of Light; this seems almost *incredible*, but that our eyes behold it; and causeth wonder in many what will be the effect of such a bad sign appearing, as a Justification of putting to Death the Innocent for no other cause, but in that he affirmed *he had the Spirit of God!* And by this we learn to know how great the *Ignorance*, *Darkness* and *Blindness* of the

*Church*

*Church* of *ROME* is, and deserveth not the name of a *Church*, if they be all of this mind, to *condemn men*, and *burn them for Heretiсks* for saying *they have the Spirit of God*, and then an *hundred* years after *justifie* the doing of it; to their *shame* and *confusion* let this be rehearsed, who have themselves denyed *that they have the Spirit of God*, and Condemning and Destroying others for saying *they have it*: And this I leave to the Consideration of all the *Protestants*, who must either deny *that they have the Spirit of God*, or be *Condemned*, and [may be] *killed* as *Heretiсks* for affirming it, if to be the *Church of ROME* recover her desired Power and Purpose in *England*. It's worthy to be minded while it may be *mended*, lest the time come when it cannot be *prevented*.

And thus I have run thorow the main part of *Semper Iidem*, and briefly hinted at the principal matters worthy to be taken notice of, (though much more might be said) but that it is my property in all cases to be as brief as may be, for that is the best for the Understanding to contain what is spoken or written; only shall not forget *William Pryn*, who is stated in Pag. 18. as one of our *Modern Phanatiсks*, I would not forget to mind him, I say, to answer his part, and to clear himself, if he can, of the Aspersion of a *Phanatick*, by which tearm he stands reviled, though *Semper Iidem* fawneth upon him, and flattereth with him, and telleth him, *he is the only person in this unhappy Parrallel who hath given testimony of his Reconcilement*. But what better is *William Pryn* for this Flattery? I hope he is not yet *reconciled* to the *Papists*, and become one of them: if he be, I desire he would let us know it; and if he be not, then *Semper Iidem* accounts him a *Phanatick*. I shall say no farther, but shall leave him to answer for himself.

*And*

*And now, last of all, for Conclusion, I have some* CONSIDERATIONS *to present to the People of* England, *and particularly to the People of* London, *occasioned by the Publication of* Semper Iidem.

I.

CONsider how the Antient Martyrs, as *Wickliff*, *Hawkes* and *Cranmer*, *Latimer*, *Ridley*, with many more, who have been accounted by the Protestants themselves, *famous* for *Piety* and *Faithfulness*, and honourably esteemed *Innocent Martyrs*, for their Witness-bearing against the *Romish Idolatries*, and this for many years in these Kingdoms; how, I say, they are now rendred *Odious* and *Contemptible*, and *scorned* and *slandered* as **Hereticks, seditious factious Blasphemers**, and **Phanaticks**, by the Author of *Semper Iidem*, and this published **openly** through the Nation, and **up and down the streets of London**, and this without **rebuke** of any in Authority that we know of! I say, this deserves serious Consideration, that the *faithful Martyrs* in their day, according to their knowledge, who were as the *first Fathers* of the *Protestant Church* (so called) and did lay down their Lives, and seal their Testimonie with their Blood against the Idolatry of the then present times: and the Lives and Blood of these men now to be made *void*, and they that *martyred them* justified, as doing of Justice, and they now reputed *Hereticks* and *Phanaticks* publickly; this ought to be considered both in the Cause why it is thus, and in the Effect of it, if it be not restrained.

II.

Consider, how that the *generality of the People of* England *and* London, are reputed and stand under the present *Reproach* of being *Phanaticks*, even all the People of *England*, I say, except the *Papists*; not only the *Separatists* from the Church of *England*,

*England*, as *Quakers*, *Anabaptists*, *Independents* (so called) and the rest, but the *Presbyterians* and *Episcopals*, and all of that way; and these Professions stand in Reputation, and are accounted *Phanaticks* and *Hereticks*, even *William Pryn* himself; and this is manifest by the Author of *Semper Iidem*, who hath *reviled* and *reproached* all the People of *England* *publickly* and *openly*: For, seeing the *Antient Martyrs*, the Fathers (so accounted) of the Church of *England* are villified as *Phanaticks*, Then must needs follow, that the Church of *England*, even in the way of *Episcopacy* (as being in their own account *the Successors* of the *Martyrs* in some things at least) are also *Phanaticks*, and such as *Semper Iidem* saith, the *Old Phanaticks* were: for the men being reputed *Phanaticks*, who were as the *Fathers*, then needs must the *Children* be the same; and this deserves *serious consideration* by the *Protestants* of *England*.

## III.

Consider how the very **Cause** it self of *Protestants* in this their long Contest for these many years, *with*, and *against the Church of Rome*, is now *weakened*, and even, as it seems, in a way of *losse* and *decay*; being now *reproached* and held under *publick scorn* in *England* by *Semper Iidem*; I say, the *very* **Cause** *of the Protestants* is now *struck at*, and *beat against*, and sought *to be destroyed*, being already *defamed* and *reviled*, as appears by the discourse of the *nameless Author*, who hath rendred the *Antient Martyrs* (that promoted as much as they could the *Protestants Cause* against the Church of *Rome*, and dyed for it, many of them sealing the *Cause* with their *Blood*) as *Hereticks*, *Erroneous Rebels* and *Phanaticks*, and hath also rendred *Fox*, and his *Acts* and *Monuments*, who hath hitherto in *England* been counted a *true Reporter* and *Historian* of the *Protestants Sufferings*, as invalid as possible, even that he is *a Lyar*, and his Chronology *Untruths*; and hath justified Queen *Mary* and the *Papists*, who put the Martyrs to death. And these things considered duly and

 justly,

juſtly, how is the *Proteſtants Cauſe* it ſelf *ſtruck at* and *weakened*, and, as it were, the very *Victory* given to the *Papiſts* againſt the *Proteſtants*, in this long Quarrel between them, ever ſince *Henry* the Eight's dayes, and long before?

## IV.

Conſider, How the *Papiſts Cauſe* ſeems to be **Reviving** in *England*, and how bold the Members of the Church of *ROME* are of late dayes growing, as to appear ſo publickly in Print, Juſtifying *their own Cauſe* as good; as Q. *Mary*, and the *Papiſts* in her days, in **Martyring** and **Burning** the *Proteſtants*, *and* **Condemning** the *Martyrs*, of the *Proteſtants* as *Hereticks* and *Phanaticks*; This I ſay, is great boldneſs in *Papiſts*, more than hath been for this *hundred of years*, and a ſigne of a **Reviving** and **Recovering** of their Cauſe more than hath been for many years; who durſt not any of them appear ſo *Publick* as the Author of *Semper Iidem* hath done, with that *Boldneſs* and *Courage*, to Juſtifie the *Papiſts Cauſe* and Condemn the *Proteſtants*: For if ſuch a Diſcourſe as *Semper Iidem* had been *brought forth* and *publiſhed* in the dayes of Queen *Elizabeth*, which were Darker dayes than theſe are, it is poſſible it would not have been ſuffered *to be cried* **up** and **down London**, but *Reſtrained* and *Condemned* for the *Fire*; But now the *Papiſts* have taken Confidence to themſelves, and are of better hopes then formerly, even that they ſhall have **Fire** and **Faggot** *againe*, and to **Burn** and **Deſtroy** ſuch as *differ* and *diſcent* from them, whom they may call *Hereticks* and *Phanaticks*. And this I obſerve from the Spirit of *Semper Iidem*.

## V.

Conſider, The *Nature*, and *Conſtitution*, and *Diſpoſition* of the Spirit of the Church of *ROME*, How that it is *not Changed*, but the *Self-ſame* as *ever* it *was*, *Viz. A Spirit*

*of*

of **Murder** and **Cruelty**, that hath *Killed* and *Martyred* such as have *Differed from them*, and been *Contrary minded* in Religious matters, and it would work and bring to pass the same still, if it had its Power without Limitation in *England*. The *Papists*, I say, would **Burn**, **Kill** and **Torture**, such as they judge *Hereticks*, and all that cannot *Bow*, and *Bend*, and *Conform*, to their *Ways*, and *Injunctions*, and *Religion*; This they would be at again in *England* if it were in their Power, as it was heretofore: I say, this ought to be Considered, even the **Cruelty** of that Spirit, and what **Danger** there is in it to give way to the Exaltation of that Spirit, and to Embrace it in the least, whereby to give it occasion to get into the Power and Judgement Seat; For if it doth, *then* **Fire**, and **Faggot**, and **Killing**, and **Burning**, about *Religion*, will *openly appear again*, and this seems to be manifest by the Constitution of the Spirit of *Semper Iidem*, which may give good and wholsome Cautions, that the Spirit of the *Papists*, is still a *Cruel Spirit*, and would **Destroy** all that *Differ* from their Way, if they had Power; and that, that Spirit is not to be Hugged and Embraced, nor set highest lest the Effect of it prove **Woful** to *England*, by bringing forth again what it once did, in Renewing **Fire** and **Faggot**; for this is the Disposition of the Spirit of the *Romish Church*, as is apparent by *Semper Iidem*.

## VI.

Consider, How *Careful* and *Vigilant* the People of *England* ought to be to *wait* and *attend* the Motions of the Spirit of the *Church of ROME*, lest it *insinuate* it self into *Authority*, and get its intended *Advantage* and *Purpose*, against the *Protestants* & *their Cause*, and advance it self *against them*, and Promote its own Interest, and *Destroy* and *Overturn theirs*; For without all Controvercy that same Spirit is now at work to *Agitate* its Desires, and according to its Old course it's Hatching and Contriving, how to Promote its self, and Destroy all that's Contrary; It is *Undermining* and *secret-*

*ly Surmising* its Opponents overthrow; that its self may be exalted; For that Spirit is diligent in its way, to take the best occasion for its self-advantage as is manifest by *Semper Idem*; And therefore the People of *England* ought also to be Careful and Diligent in their **Cause**, to Preserve themselves, and their Interest, from the Defeat of the *Church* of *ROME*, and they ought *to watch* against that Spirit, to keep it in *Subjection*, under *Authority* and *Command*, and not to Exalt it into *Command over them*, lest they be Subjected to the *Idolatries* and *Oppressions*, and *Persecutions* of that Spirit to their own *Destruction*, both of *Persons*, *Estates*, and *Religion*; For that Spirit will attempt always to Rule, and if it Rule, then will follow Consequently, an utter overthrow of the *Protestants Persons* and *Cause*, That will be the *Effect* of the Authority of it, though it may bear hand in hand in seeming Love, and good Agreement with the *Protestants*, till it hath gained its desired end over them, which is *to Promote* it self, and *Subdue* by **Burning** and **Cruel Tortures**, all that which is Contrary to it: Let the People of *England* Consider this matter, now while it is time, and be Watchful over the Motions of that Spirit, and not put Confidence in it to far, nor to commit too much Credit upon it, even as they love their own Safety and Peace, which are concerned in this Case.

## VII.

Consider, Into what a *greater Danger* the *Protestants* and People of *England* have run themselves by flying from *a Less*; For by avoiding the *Sectaries* (so called) they have run themselves into the *very Borders* of **Popery**; and to escape a *Less Danger*, they have exposed themselves to a *far Greater*; For the *Protestants* cried out of the *Sectaries*, and were afraid their *Church* and *Religion* should be overthrown *by them*, and made haste to escape and fly from the danger, and in so doing they have (as it appears by *Semper Idem*) run themselves into a danger *far Greater*, even to have *their Religion*, and *Persons*, and *Estates* **Destroyed** by **Fire** and **Faggot**, if the Spirit

Spirit that indited *Semper Idem* hath its desired end, which is grown *Bold* and *Confident*, more than formerly; Thus while the *Protestants* have fought to *Destroy* the *Sectaries*, an Enemy is *appearing* to *destroy them*, and they have exposed themselves (if *Popery* prevail) to an Enemy *far more Cruel* and Destructive to both their *Persons*, *Estates* and *Religion*, than ever the *Sectaries* would have been, had they *Prevailed*: And this is considerable to the *Protestants*, that they may Lament their Case who have run themselves into a far *greater danger*, of their own *Destruction* to escape a *Less*, and are in present Reproach, by the *Papists*, and exposed to *Destruction* if they prevail.

## VIII.

Consider, How *favourable* the *Church* of *ROME*, seems *to grow* of these *late dayes* in these *Kingdoms*, and what *Dignity*, she seems *to have attained to*, besides of times past; and what *Liberty* she *enjoys*; more than many of the good Subjects of *England*, which may as *justly* have the *Priviledge* of *Liberty*, in their exercise of *Faith*, and *Worship*, and *Religion*, as she can have: As for Instance, In *Ireland* where the *Papists* have the enjoyment of *their Liberty* to Meet to *hear Mass*, *very frequently*, and are not *Restrained* nor *Prohibited*; and many of the *English Inhabitants*, known *Faithful Protestants* are not *admitted* the like *Liberty*, but their *Meetings broken up* and they *sent to Prison* and *cruelly Persecuted*, for *meeting together*, when the *Papists* are not medled withall for the *same Cause*; and thus their Cause seems more to be *favoured* than the *Protestants*, and they more *Liberty* in their worship than many of the *English Protestants*. And also in and about *London*, upon search you shall find, *Meetings of the Papists*, Large ones too, consisting of *very many Forreigners* of *other Lands*, which have their *Liberty* of *Worship* and *Profession* of *Religion*; and divers of the *Inhabitants* of the *City*, who have *been*, and are *known*, *Upright*, *Honest* and *Just Persons* and are *true Protestants*, and *faithful Subjects* of the Land,

are

are not *admitted* to have *their Meetings*, but are *haled* out of *Meetings*, *Perſecuted*, and ſent *to Priſon*, and *cruel Sufferings* inflicted upon them, for the Exerciſe of their *Faith* and *Worſhip*; when as the *Papiſts* are admitted their *Liberty* without *Perſecution* in the ſame Cauſe, for which many good *Proteſtants* are *Perſecuted*, and not *ſuffered* to have their *Liberty*, even in the Exerciſe of their *Faith* and *Worſhip*, and this is maſeſt to all People; By which it is plain how the *Papiſts Cauſe* is **Advancing**, and the *Proteſtants Cauſe* **Decaying** *in LONDON*, and *through ENGLAND*; when as the *Papiſts*, and that *Foreigners*, have *more Liberty* in the Exerciſe of *their Religion*, then ſome *Proteſtants* have that are *Natives*, and known to be *good Subjects*: And theſe things deſerve *true* and *ſerious Conſideration* by all *good Proteſtants*. Alas that this day ſhould be ſeen! Many more *Conſiderations* might be Aſſerted, in this caſe, of the *Papiſts Cauſe* being as it were **Reviving**, but theſe for preſent are preſented to the Publick View of all People; *And bleſſed are they that have an Ear to Hear.*

---

*THE END.*

IT is to be obſerved, That although the *Author* of the ſaid *Semper Iidem* hath not been ſo bold as to ſet *his Name* thereunto: Yet *Richard Lownds Book-ſeller*, appears *publickly* enough with his Name to it in theſe words following: *Viz.*

*London*, Printed for *Richard Lownds*, at the ſign of the *White Lyon* in *St. Pauls* Church-Yard, over againſt the *Little North Door*. 1661.

At whoſe Shop the Books have been *publickly* ſold, and (I ſuppoſe) ſtill are *privately*, if not as *formerly*.